

WHAT MAY BE EFFECTED BY UNION:

A

FRAGMENT



MISSION HISTORY.



“ Holding the Head, from which all the body, by joints and bands
having nourishment ministered, and knit together,
increaseth with the increase of God.”



CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS.

1870.

WHAT MAY BE EFFECTED BY UNION:

A

FRAGMENT



MISSION HISTORY.



“ Holding the Head, from which all the body, by joints and bands
having nourishment ministered, and knit together,
increaseth with the increase of God.”



CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS.

1870.

WHAT MAY BE EFFECTED BY UNION.

A FRAGMENT OF MISSION HISTORY.



IN or about the year 1817, certain young men, Baptist Missionaries, resident, on their first arrival in the country, for a little while at Serampore, were led in the Providence of God to choose the city of Calcutta as the future sphere of their Christian work. Their names were J. Lawson, Eustace Carey, W. Yates and W. H. Pearce, and, on removing thither, they were joined by Mr. James Penney. These brethren were subsequently known among the Baptist community at home, as "the junior brethren," in distinction from the elder Missionaries at Serampore. Feeling the importance of *united* labour, on coming into their new position, they drew up and adopted a solemn covenant and bond of union, by which they devoted themselves, and all they might afterwards possess of worldly goods to the Lord's service, and nobly to the end were they enabled to keep their covenant.

In their day, communication with England was a long affair. Seldom was an answer to a letter thence received under twelve months; hence the step they took in removing to Calcutta had not the sanction of the Home Committee, neither were they assured that it would meet with their approval, the probability was, that it would not. Be that as it might, they needed the means of support for their families, until the sanction should arrive. Hence they deemed it desirable to originate at once, independent means of support and of a permanent character. Providence remarkably favoured their purpose, they were all of them men of more than ordinary ability, and their previous training in their youth enabled them, without difficulty, to open up different sources of supply. Mr. Pearce had been trained as a printer at the Clarendon, or University Press at Oxford, under the kind and vigilant care of Mr. Collingwood, its Superintendent, a most endeared friend of his father. He had had, therefore, the best advantages for learning printing that England could supply. His course then in Calcutta, was

to open a Printing Office. The most complete success followed the effort. This was the origin of the Baptist Mission Press, an institution which has enjoyed no small fame from its foundation, and which it is well known, still exists in vigorous operation. To Mr. Yates the part was assigned of opening a boarding-school and day-school, for European youth. His large classical attainments as well as general culture, eminently fitted him for this department. At the time there was no English seminary in Calcutta to which Christian parents could commit their children with any degree of confidence as to moral and religious training. This school was, therefore, a desideratum, and pupils came in apace, even more than could be received. It was felt to be a privilege, to be able to place a youth in Mr. Yates's school. Mr. and Mrs. Penney agreed to live with the Yates's, and to devote what spare hours they had from the Benevolent Institution of which they had charge, to assist in instructing, and in the domestic affairs of the school.

Nor did the sisters in this mission feel disposed to remain idle. Their help was needed, and it was cheerfully given. Both Mrs. Lawson and Mrs. Pearce were competent to conduct a ladies' establishment, and no time was lost in endeavouring to establish one. In this effort, they were effectively assisted by Mr. Lawson, in whose house the school was held. Mr. Lawson was a man of a fine genius, and besides some other remarkable qualifications, he excelled in music and drawing. It may be remarked in passing, that he came out to India to conduct the printing of Dr. Marshman's version of the Chinese Bible. He was an engraver by profession, and as such, his special object was after the Chinese method, to cut blocks for the impressions; but while engaged in this work, his inventive genius suggested that Chinese might be printed with type, as European languages are, and being encouraged in the attempt by Dr. Marshman, he succeeded in cutting a complete set of punches for a fount of type, much to the satisfaction of Dr. Marshman, and from this fount, the Serampore Chinese translation was printed. While at Serampore, Mr. Lawson executed an engraving of Mr. W. Ward, which, by those who knew him well, was said to be the best of his portraits. A single copy only is known to remain, which is in the possession of Mrs. Dakin. It is desirable that that copy be preserved to the Mission. With such assistance, therefore, as Mr. Lawson's, we may not wonder that the ladies' school was an entire success.

The prosperous character of their several secular engagements, relieved them from the first, of all anxiety concerning support. Soon they had enough for the wants of their families,

they had more, they had even to spare. With them as has been seen, secular engagements were not their choice, but their necessity. Hence, in accordance with the terms of their solemn compact, they lost no time in forming the Union Fund, the monies of which were to be devoted to the Lord's service; and one of the first appropriations from this fund was the support of one of their number, Mr. E. Carey, whom they released from all secular engagements, that he might devote his whole time and energies to spiritual, in other words, direct Mission work. This he did with all cheerfulness, and no little self-denial, as a state of pecuniary dependence is no small trial to a man of equal powers with his fellows, which Mr. Carey undoubtedly was. In mental power and qualifications for public service, he was inferior to none of his brethren.

But while one was more entirely set apart to spiritual work, the promotion of the Lord's kingdom was equally the object of them all. It was this that brought them all to this country. It was this, that led them to form the bond of union, of which we have spoken. It was this, that brought out the several energies of their minds, and enabled them to remain faithful to the end. Under this strong Christian influence, they were led to exercise a severe jealousy over their spirits, lest their secular engagements should deaden their spiritual tone or render them lax in Missionary zeal. This is no exaggerated statement. With the exception of Mr. Lawson who died in 1825, the writer was privileged to hold personal companionship with them all for several years, having joined this union in company with Mr. James Thomas in 1826, and he can call to mind no higher example of Christian character among Indian Missionaries than this band of men exhibited.

It was no small comfort to them, that while necessitated to give a portion of their time to secular engagements for their livelihood, they could use those engagements to Mission purposes. The Press soon multiplied Christian tracts and books in the land. A list even of its *early* work in this direction would prove a most interesting document. How great a consolation must it have been to Mr. Pearce, in looking back towards the close of his life, to think of the hundreds of thousands perhaps millions of copies of the Holy Scriptures and tracts, in various languages, which his work at that Press had sent forth to enlighten the mass of heathendom around. He could but feel greatly thankful to God, that He had enabled him to serve Him in connection with that establishment.

Their schools also which were an important source of profit to them, they could work for the spiritual good of the youth com-

mitted to their care. In them they found a sphere of labour quite in unison with the object of their lives ; a sphere much more promising than that which schools of heathen boys present. They did not neglect it. To impart religious instruction as well as secular, was with these good men and women, a matter of conscience, and few of their pupils left them, without some sense of their duty to God and knowledge of the way of salvation. In their schools, they would teach by their personal example—by their order of family worship and its lessons—by private admonition as they saw occasion and found opportunity,—and particularly by devoting a portion of the Lord's-day exclusively for the religious instruction of their pupils. These schools became, therefore, nurseries for the church, and from them many a young man and woman became followers of the Lord Jesus. Mr. and Mrs. Penney's labour at the Benevolent Institution, was especially happy in this respect. From Mr. Yates's Seminary in particular, the Lord in a very signal manner called out for His service in the far East, a young man whom he has honoured by sustaining faithful to this day. That excellent Missionary is still living, and can look back upon much fruit gathered in China to the Saviour's name and praise.

The brethren had made themselves acquainted with the Bengali language during their residence at Serampore, a place in those its halcyon days, where it would be accounted almost treason, for a person professing to be a Missionary, not to acquire that language. Messrs. Yates, Carey and Pearce attained to great proficiency in the Bengali. Thus all were prepared to communicate the gospel to the natives, as Providence might give them the opportunity ; and possessing this indispensable qualification to missionary success, neither the printing office nor their schools were sufficient to induce them to allow it to lie idle. But more of this hereafter.

It may be well here, before we speak in detail of their missionary work, just to give an outline of the brethren's personal history and character. This is presented in the order in which they severally arrived in the country.

Mr. Lawson was the first to reach India. He was educated as an engraver, as has already been mentioned, and came out chiefly to assist in the preparation of Chinese blocks for the printing of the Scriptures. On his first arrival, he had a narrow escape from being deported by the Government back to England, and it was only by the strenuous exertions of Dr. Marshman representing the impossibility of printing the Chinese Bible, if he was sent away, that he was allowed to remain. His fellow passenger, a Missionary, Dr. Johns, was deported. Dr. Judson from America

was another victim of state policy thus dealt with about that time. The Government at this time had been seized with an insane,—a fearful dread of Missionaries and their work. But Mr. Lawson came out to India with a missionary spirit, and, therefore, he could not be satisfied with merely engraving blocks, or cutting punches; he had a mind and education far above such mechanical work, hence he gladly availed himself of the opportunity which soon offered of supplying the pulpit on Lord's days, at the Lall Bazar Chapel in Calcutta. Here his ministration proved so acceptable, that the Church gave him a call to their pastorate, an office which he filled for two years and more, and thereby prepared himself for more arduous service afterwards of a similar kind in another place. Mr. Lawson was a man of a tender spirit. He was much affected by what he had witnessed of the wretched condition of Hindu women, and particularly at the horrid rite of Sati, which was fearfully rife in Bengal in his day. Having a taste for poetry and some skill therein, he poured forth the feelings of his soul on the doom of Hindu women, to die by fire on the banks of the Ganges, in a poem of several hundred pages. The book "Sati's cries from the Ganges" took well with the Christian world, both in India and at home, and doubtless it helped to call public attention to that infernal native custom, and not a little to promote its suppression.

Mr. Eustace Carey, was the nephew of Dr. Carey. He was educated for the ministry of the gospel at Bristol College. Here he became acquainted with his future colleagues in missionary work, Messrs. Yates and Pearce, and strong mutual attachments were formed. His course at College was one of great promise, and when his missionary tendencies became known, he drew towards him the earnest attention of Mr. Fuller, the Secretary of the Mission, with that also of Mr. Robert Hall and other leading men. The famous missionary charge found in Mr. Hall's works, was delivered at his ordination at Leicester. Like his uncle, Mr. Carey had great ability for languages, but unlike him he cared little to use his pen. His forte was public speaking. Both in Bengali and in English, he was an eloquent speaker. His voice was peculiarly clear, sonorous and pleasant, but withal singular, and when once heard, would never be forgotten. His command of the English language was extraordinary. Sometimes in his public speeches, his words would come forth like a gushing torrent, and with such variety and power, as to fill his auditors with admiration and excitement to the highest pitch. How valuable his missionary addresses were, it only needs to be added, that on his retirement from the Mission field through ill-health, the Com-

mittee at home engaged him permanently as their deputation to attend missionary meetings; in which employ he continued upwards of twenty-eight years, and in fact died in the work. It was the privilege of the writer, when at home through ill-health, often to have travelled with Mr. Carey, and to have listened to his eloquence, and witnessed its effect upon his audience. There was something very taking in his appearance on the platform. His visits were every where welcome. Urbane and pleasant in his address, he was a favourite with all, and particularly with to the upper classes, because of his gentlemanly demeanour, his intelligent and serious conversation. With him there was nothing low, or trifling, or unbecoming the behaviour of a Christian minister. His course in India was only ten years, but as his missionary spirit never left him, he did the cause probably more good at home than he would have done, had he remained to the end on the field of labour.

Next in the order of time was Mr. Yates. When his mind turned towards Mission work, he sought the counsel of Mr. R. Hall. This was not only readily given, but was of a nature greatly to encourage him to adopt it, as the object of his life. From the correspondence which passed between them, it is evident that Mr. Hall greatly esteemed him. Meeting his father one day, Mr. Hall observed to him in his pleasant manner. "I have great news to tell you, Sir," and then added, "Your son, Sir, will be a great scholar, and a good preacher, and he is a holy young man." All which proved most true. Mr. Yates's predilections were for the acquisition of languages, for which it was soon discovered, that he possessed great aptitude. Dr. Carey early saw this, and wished to associate him with himself in the work of Scripture translation. In other respects his mind was well cultivated, and his judgment remarkably sound. As a preacher he ranked high; there was much order in his sermons. They were always clear, instructive, and often very impressive. Mr. Pearce used to remark of him, that in his sermons, Mr. Yates exhausted every subject he took in hand. His personal demeanour was quiet and unobtrusive. He had a particular aversion to parade and show. This probably affected the style of his discourses, which were always particularly plain and simple. There was great decision of character about him, his determinations when once made, were most fixed. This element in connection with his prodigious application, was a main cause probably of the amazing amount of work which he accomplished in India. He had a good deal of humour in his compositions, as well as a warm and affectionate disposition, which in seasons of relaxation from work, made him a most sociable and pleasant

companion. It need hardly be added that he enjoyed universal esteem.

Mr. James Penney did not come to India as a minister of the gospel, but to take charge of the Benevolent Institution, nor was he at first in immediate connexion with the Baptist Mission, yet he became an important member of the Union. He had been trained to tuition under the famous Joseph Lancaster, and for some time had had charge of a school at Shrewsbury in Shropshire. Here he met with the excellent lady, who afterwards became his wife. When a head master was required for the Benevolent Institution, he was recommended for the situation by Mr. Lancaster, and in consequence, came out to Calcutta. Both he and Mrs. Penney were truly Christian characters. They were admirably fitted for their work, not only from their intelligence and skill in managing a school and in teaching, but also from their natural love to children and youth, and the deep interest which they ever took in the spiritual welfare of their pupils. In their hands the Benevolent Institution was a true mission sphere of labour, and a great blessing in the best sense, to the poor of the city. It has been said, that Mr. Penney devoted his spare time from the "Benevolent" to the assistance of Mr. Yates in his English School. In other respects also, he was of great use to the Mission. He was a man of great integrity, a most generous and pleasant disposition, a great friend to the poor, and in the social circle from his lively and facetious turn of mind he was most welcome, as he was often its very life. His recreations were botany and conchology in which he excelled, both which pursuits, the latter especially, made him the acquaintance of persons in the higher circles of society, from whom in consequence, the Benevolent Institution received very substantial help and patronage.

The last in the order of time was Mr. W. H. Pearce, the last in this respect, not the least by any means in others. He was the son of Mr. Samuel Pearce, of Birmingham, whose "praise is in all the churches." He partook much of the spirit of his father, both in his high tone of spiritual character and in his ardent love of Missions. In his early youth, he spent some time under the care of Dr. Ryland at the Bristol College. Here it was natural for him to think of the Christian ministry, but after due consideration, he relinquished the idea, because of the natural weakness of his voice. After this, he was articled to a friend of his father, Mr. Collingwood, the Superintendent of the Clarendon or University Press at Oxford, as already stated, where he spent four years, the term of his apprenticeship. On the expiration of his term, he assayed to go into business as a

Printer at Birmingham, but the Lord had other thoughts concerning him; for at this crisis, he received an invitation from Mr. W. Ward, of Serampore, to come out and join him in the printing work carried on by the Mission there. This overture from that venerable Missionary brought him to India. His talents as a man of business have already been adverted to, and, but for his physical weakness, he possessed all the qualifications needed for Mission work. His religion was of the most decided and earnest character. The conversion of the heathen lay very near his heart, and hence every measure that promised the prosperity of the kingdom of God in this land by whomsoever projected or carried on, had his cordial support. In person, Mr. Pearce was small in stature. He had a most intelligent and lively countenance. He possessed a well cultivated mind, and was equally apt in conversation and with his pen. It is no disparagement of others to say that he was the key-stone of this Mission Union arch.

Such then and much more were the men who originated and maintained this important Union for many years. We will now speak of the work which the Lord enabled them to accomplish. One of the first measures which they adopted, was to form themselves into a second Baptist Church in Calcutta, of which Mr. Lawson was ~~constituted~~ the Pastor; a Mr. Jaliens had joined them, and opened his house, (the same now known as the Baptist Mission house in Intally) for a place of meeting. The congregation here grew apace, and soon other members were added to the church. Mr. Yates and Mr. Carey, who perhaps at the time were the best preachers in Calcutta, assisted the Pastor in his pulpit ministrations. The first baptism in connexion with this infant church was of a Mr. Calder, and it was administered in the well known tank on the eastern side of the house. Mr. Gilbert and Mr. Thomas Wilson were the first deacons of this church. The blessing which rested on their labours in this department, soon rendered the erection of a suitable building, in which they might permanently meet desirable; and efforts put forth for its accomplishment met with so much success, that the brethren were encouraged to purchase the ground, and commence building without delay. The Union supplied a portion of the cost, while the remainder was obtained by personal application to the Christian public of Calcutta, chiefly by Messrs. Lawson and Eustace Carey, who in a very small time collected for this object all that was required. Mr. Carey's admirable address was remarkably brought out on this occasion. The place of worship raised by this effort, is no other than that known by the name of the Circular Road Chapel. At the time

action it supplied a desideratum in that part of the city, for there was no other place of worship within a mile of the spot. Its cost originally was nearly 30,000 Rupees, since then it has been enlarged at a considerable expense, defrayed by the liberality of the congregation. It is a beautiful monument of the zeal, liberality and taste of its founders, and more recent supporters. But of more importance to the Christian mind, as the fruit of mission labour, is the church of believers, that has met within its walls for the last forty-five years,—a church raised and trained by the labours of such eminent men as Lawson, Carey, Yates and Leslie,—men sound in the faith, of holy lives, and most able in word and doctrine. The church raised by their ministrations has for many years supported its pastors, and supplied amply other expenses connected with the chapel and public worship, besides rendering considerable aid to extra Mission effort. To say nothing of the living among its members, there were those among the departed whose names and christian zeal deserve special remembrance. Mr. Gilbert and wife, Mr. T. Wilson, Capt. and Mrs. Kemp, of the Hon'ble E. I. Co.'s Naval Service, Mr. W. T. Beeby, Mrs. Jones, and Mr. and Mrs. Cox, all of whom were most zealous, and effective Christian helpers in this cause. Such then was the first of the excellent fruits of this Union, and but for it the Circular Road Church had never existed.

But its influence for the spiritual good of our countrymen ended not here. About the time that the Circular Road Chapel was being erected, a Mr. Statham, who had left the army, joined Mr. Yates's school as a teacher. He was a good man, and was desirous of doing good. He had received a good education, and was a man of amazing energy. The Missionaries, therefore, did not deem it the best use of his powers, to retain him in the school, but assisted him to go to Howrah and found a Mission there. His first effort, as he did not know any native language, was to open a boarding-school for European youths. He soon had a large and popular establishment of fifty or sixty pupils, which not only met his own wants, but left him something to spare. This encouraged him to propose the erection of a chapel in that settlement, in which he might dispense the word of life to its European population, which was large, owing to the numerous ship-building yards on that side of the water. Railroad works had not then commenced. He found little difficulty in obtaining funds, and a neat commodious Chapel was built, wherein he laboured several years. Mr. Statham possessed excellent preaching talents, so that his ministry was every where acceptable. Being compelled to

return to England, he became successively the minister Baptist congregations at Amersham, Bucks; at Reading, in Berkshire; and at Bourton on the Water, Gloucestershire, during the long term of 25 years. The present Baptist Chapel at Howrah is not, however, the building raised by Mr. Statham; that had to come down on account of Railway necessities; but with the proceeds received for it, another chapel larger and in every respect superior to the former has been put up by the present energetic minister Mr. Morgan, who for many years has laboured for the spiritual benefit of the European and native population of Howrah.

But the brethren of this Union could not be satisfied with doing good through the medium of English only, much as the Lord was blessing them in this work. They felt strongly that their Mission was especially to the natives of the country. One of the first steps taken in this direction was to rent a piece of land at Chitpore, a northern suburb of Calcutta, where they erected a bungalow, in which one of their number might reside, and labour in the vernacular among the natives. They built also a small chapel by the road side, in which the word might be dispensed. At the first Mr. Yates and Mr. Carey alternately occupied this bungalow for six months at a time; but eventually Mr. Carey made it his permanent residence, till ill-health compelled him to leave the country. In this bungalow and their residence at Chitpore, we have a proof that some Missionaries at that time did not much consult personal comfort or appearance, or even safety, for the house was ill-adapted to promote either. Its floor was the bare earth, its walls durmah mats, and its roof bamboo and straw; not a nail was found in the building, string only held it together. It was, in fact, only a large native hut. In the hot season, it afforded the smallest protection from the heat, and in the rains not more from the damp. The writer knew it well, for he dwelt in it for many months, on his first arrival in the country: but these good brethren made no parade of the privations they endured here for several years. He has often heard them speak with great affection of this spot, and their several labours there for the good of the heathen.

There were two or three persons from among the heathen, who joined them as the fruit of their work at this station. One of them ■ young man named Anundo, a Brahman, gave them much satisfaction, but his course was short, as he died within a few months of his baptism. He was an intelligent man, had great ability as a preacher, and was altogether a convert of much promise. His death was severely felt by the Mission-

aries. Another man of somewhat low caste, by name Paunchoo, was also the fruit of labour here. He was a person, however, of unusual mental ability and power of speech, and was after some time employed as a preacher. He had a powerful voice and great tact in address, and seldom failed to collect and hold together large congregations. He did well for several years, but his latter years were not so satisfactory in respect to Christian conduct as at the beginning. A wicked European led him astray.

But it is chiefly to be remarked, in respect to this out-station that branches of Christian labour were originated here which afterwards grew to great importance. It was while the members of the Union occupied this place alternately, that the idea of attempting native female education suggested itself to Mr. Carey, and was soon carried out. By the aid of a Pundit employed at the Press, by name Gourmohun, a school was established, and called the Juvenile School, it was so named because it was supported by the young ladies of Mrs. Lawson's and Mrs. Pearce's school. Here about twelve or fourteen girls were collected, and taught for several years. In the course of time, thirteen or fourteen similar schools were established in the district around the Mission bungalow. This circle of schools was superintended in succession by Mrs. Pearce, Mrs. Coleman, an American widow lady, afterwards Mrs. Amos Sutton, Mrs. Yates, and finally, on Mr. and Mrs. George Pearce joining the Mission in 1826, and residing at Chitpore, by Mrs. G. Pearce, who succeeded in forming these schools into one large central school on the grounds of the bungalow, where until her health failed, 150 girls and upwards might be seen in daily attendance for several years. Subsequently to the formation of this central heathen girls' school, Boarding schools for the children of native Christians of both sexes, were established here by Mr. and Mrs. Pearce, the first of the kind it is believed, in the country. By these schools, which were continued afterwards at Seebpore and Intally, it is hoped that no small amount of good under the blessing of the Lord has been effected. Several of our best native preachers were trained for the Lord in them, and some of the pupils of the girls' department are at present employed in zenana work. A school of heathen boys was also collected at this station in which English was taught and maintained for several years. The Christian instruction imparted therein, was blessed at least to one of the pupils, by name Gunga Narayan Seel, who joined the Christian church, and maintained a honorable profession till his death. The labours and self-denial of the good brethren who originated this station, may therefore be said to have been

abundant in fruit, although they themselves lived to see little of it. Dr. Yates, however, above mentioned convert. The history of this station teaches the important lesson, that Missionaries should not judge the fruit of their labours, by present results. They sow seed which cannot perish although it may be buried for years. It will fructify in the end, because it is the living Word of Him, who hath said "Your labour is not in vain in the Lord." O for due faith in this Divine guarantee. Let it be borne in mind, that but for the Union, the work at this out-station, could not have been originated, expanded, and maintained, as it was for so many years. Besides the labourers which it supplied, most of the funds needed by them for the several branches of their work, came out of its treasury.

But in respect to vernacular work, the brethren of this Union were not content with opening a country station at Chitpore; they looked with pity on the heathen near their doors,—the masses of the city population, and longed to make them acquainted with the Gospel of salvation. It was not long, therefore, before they had built not less than three or four chapels by the wayside in populous thoroughfares, in various parts of the town from which the Word of God was regularly dispensed by some one or other of their number. One of these preaching stations was near the Armenian Bazar, Intally; a second was in the Jaun Bazar Street; a third on the spot where the engine-house of the new water works now stands, at the corner of Wellington Square, or perhaps a little to the north of that spot. It is believed there was another in the Chitpore Road, but of this the writer is not sure. Mr. Carey at first was the principal labourer at these chapels, but assisted often by the other brethren. A Mr. Carrapiet Aratoon, an Armenian by nation,—an early convert of the Serampore brethren, and that by means of way side preaching, eventually joined the Calcutta Mission, and took up this work with great spirit, and never tired in it, till the day of his death, some thirty years after. He was a man of great zeal and energy, and spoke both Bengali and Hindustani with all the familiarity and ease of the natives. In those days, Baptist Missionaries interpreted the Lord's commission in the old fashioned way, and their earnest endeavour was to communicate *vivâ voce* to the perishing heathen in their own tongue the word of life. In a letter written by Mr. Yates from the bungalow at Chitpore, he says: "This is our Missionary station, here if my life is spared, I am stationed for half a year, and hope that every day of it I shall preach to the natives the gospel of Jesus Christ. Magnificent views of Translations,

Colleges, Schools seize the human mind; still the great command is, 'Go, and preach the gospel to every creature.' " He adds, "My dear Hoby, there are many temptations in this country to relax in this arduous work. I wish you would try to stir up the hearts of your people to earnest supplications for us on this subject, for unless supported by the prayers and counsels of our brethren at home, our danger is increased."

Notwithstanding the pressure of work at home, the brethren, in accordance with the above sentiments, found time to carry the gospel abroad into the country at a distance. Journals of Messrs. Yates and Pearce of preaching excursions, up the Hooghly as far as to Moorshedabad, and into Jessore, show this, and afford further proof how greatly their hearts were concerned in the preaching of the gospel, and how gladly they would have engaged in such excursions more extensively, had it been practicable. Such work too was altogether in Mr. Carey's line of things, but his journals are not at hand.

But it is time to turn to the literary labours of these good men, by which it is no exaggeration to affirm, that not the Baptist Mission only, but all Bengal Missions and the country at large have immensely benefited. Well did they consider the value of the pen and the press, in the diffusion abroad, and perpetuation of Christian truth in the land. They wrote largely for their own countrymen,—for the supply of Christian tracts and books to the natives,—and to provide educational works for schools.

Mr. Pearce's pen was probably the most prolific in English. For two years he edited the Asiatic Observer, a Missionary Magazine, and wrote many of its articles. He afterwards originated and edited for several years the Christian Observer, a periodical which continued almost down to the present time. In this also many papers from his pen may be found under the signature of Beta. Mr. Yates was also a frequent contributor to both these periodicals. By his papers on the Sutti subject, he did most excellent service. Mr. Pearce conducted also the Calcutta Missionary Herald, a record of Christian work, and was for several years, the Secretary of the School Book Society, a position which must have cost him not a little labour.

This notice of their English work would be incomplete without mention of two memoirs written by Mr. Yates: the first in the early period of his career, of Mr. John Chamberlain, an octavo volume of 500 pages; the second, of equal size, towards the end of his life, of his friend and fellow Missionary Mr. W. H. Pearce; both are most instructive and interesting books, as well as examples of Mr. Yates's admiration of the Missionary character, and fervid love of a Missionary brother and colleague.

But in Vernacular literature the labours of these brethren were still more extensive. Mr. Lawson contributed in Bengali a memoir of Futtick Chund—an early convert connected with the Serampore Mission. He composed also an interesting volume on natural history for the School Book Society. A somewhat extended commentary on the Epistle to the Romans in the same language was supplied by the pen of Mr. Carey. Mr. Pearce wrote that most popular of all Bengali tracts, the True Refuge; also a work on Geography in Bengali, of 200 pages. The latter was patronized for many years by most directors of native schools throughout the country.

In vernacular literature, however, Mr. Yates exceeded all his brethren. To this department indeed he devoted the most of his life in India. A list of the books prepared by him is something extraordinary. The following may be considered as a pretty correct account of his work in four languages:

IN SCRIPTURAL TRANSLATION.

IN SANSKRIT. The Psalms, Proverbs, Isaiah and the Sermon on the Mount, in verse. In prose, Genesis, the first 20 chapters in Exodus, and the whole of the New Testament

IN BENGALI. The entire Bible, and a Harmony of the Gospels.

IN HINDUSTANI. The entire New Testament; in this work, however, he received material help from Mr. Thomas. He added also in Hindustani a version of the Pentateuch, but left it unrevised.

IN HINDI. The whole of the New Testament.

He also translated into Bengali "Baxter's Call to the Unconverted," and wrote one or two religious tracts.

IN SECULAR LITERATURE, he prepared a Sanscrit Grammar on the plan of the Greek and Latin Grammars of Europe, a work which vastly simplified the acquisition of the language; 2, a Sanscrit Dictionary; 3, ■ Sanscrit Reader; 4, Joyce's Scientific Dialogues in Sanscrit.

Again in general literature, in Bengali we have first an Introduction to the Bengali language, in 2 vols. octavo; but not finished at the time of his death; 2, Studies from Ancient History; 3, Joyce's Dialogues; 4, Idiomatic Exercises, and also the same in the Roman character.

IN HINDUSTANI. An Introduction to the Hindustani language, an octavo volume. The same also in the Roman character.

IN ARABIC. A Reading Book for the School Book Society.

It was also through the assistance rendered by this Union, that Mr. Aratoon was enabled to revise, and print an edition of the Armenian Testament, and also several tracts in the same language, for his numerous countrymen in India. For this purpose, punches had to be cut, types cast, and compositors trained at no small expense and trouble ; but it was admirable to see how indefatigably the good man pursued his object till it was accomplished. The love and zeal of the brethren sustaining him in his work.

In this review of their literary work we have upwards of thirty good sized volumes, comprising seven languages, five of which were acquired in the country—one of them the Sanscrit confessedly the most difficult of any language known—and to this is to be added Christian tracts and articles in various periodicals too numerous to mention, besides editorial work of Magazines and School books always on hand ; and if it be further considered that much of this work was Scripture translation, requiring all possible care and exactness ; and that all was effected by five men only, during the space of twenty-five years ; one may well wonder at such achievements, and thank God for the great grace bestowed upon His servants.

Although they were Baptists, the strictest sect of our religion, as many affirm, yet under the influence of their holy faith, these brethren longed for its diffusion in the land, by whomsoever of God's servants it might be effected. They bore true Christian love to all who bore the image of Christ of every denomination. Hence they were prepared cordially to associate with others in promoting the spread of Christian truth and love, as well as of useful knowledge generally. They, therefore, invited co-operation in efforts in which all Christians could unite ; and cheerfully acceded to such invitations coming to them from others. As they were at the time, the strongest body of Missionaries in Calcutta, and had gained for themselves an excellent name and influence, they had the honour of originating, it is believed, most of the present mission unions which have come down to us from former days,—the Missionary Monthly Prayer Meeting ; the Monthly Conference and Breakfast ; the Christian Tract and Book Society ; ~~Efforts for Native Female Education~~ ; the Auxiliary Baptist Missionary Society ; the School Book Society ; the Calcutta Christian Observer, &c., or if in any of the above cases, the origination by them be disputed, it is beyond doubt that they most zealously threw in their influence in favour, and that without their influence and co-operation, hardly any such effort at the time could have lived and prospered. Most assuredly the School Book Society is deeply indebted to this

Union for its first Secretaries and School Books, as are also the Tract Society and Christian Observer to the Baptist Mission Press, for the long credit given for work done and ready disposition to meet the pecuniary difficulties which not unfrequently occurred. Both the monetary circumstances of the Union, and its deep-felt interest in Christian labour enabled and disposed its members to render such assistance.

In the early part of this paper, it was stated that the Union covenanted to devote all the surplus pecuniary profits of their secular work to the Lord. It has been also shown that their secular work prospered,—it may be added beyond their most sanguine expectations. These good men were faithful to their covenant, and within a few years their Union Fund had grown to considerable dimensions. The first large appropriation from it, was towards the erection of the Circular Road Chapel. By this time also, the Press business had so enlarged, that seven Presses were kept constantly at work and more than a hundred men employed. It was therefore, felt desirable to build suitable premises also for this establishment, which now promised to be permanent, and to become in future of great value to the Mission : a foresight which has been abundantly verified. Hence the present house of the Baptist Mission Press, and office buildings. But the outlay for Mission premises did not end here. By degrees the importance of having dwelling-houses for the agents of the Baptist Mission in Calcutta, its own property, pressed itself upon the minds of the brethren ; and from time to time this object was effected, until, at length, four excellent dwelling-houses were provided, at a cost of at least 40,000 Rupees, not including the Press premises ; and to this day remain the property of the Mission. Thus was accommodation provided sufficient for an ample staff of Mission labourers for many years to come. The present awful high rate of rent in Calcutta testifies to the wisdom and happy result of this determination. Altogether their appropriations in this direction could not have been less than seventy thousand rupees, or 7000£. sterling, ■ noble offering indeed of a few originally poor men to the cause of Missions.

“Help yourselves, and others will help you,” is a proverb verified in their case. It has been stated that these brethren took up their position in Calcutta, without the knowledge of the Parent Society, and consequently without their sanction. When the intelligence reached the Committee of what they had done, as was very natural, it caused a great deal of regret and disapprobation ; and a coolness towards them for a time ensued. As they were all of them young men, and as yet

had earned no prestige; the Committee could not be blamed for their first feelings and judgment of the measure. But as time wore on, and the holy, zealous, and disinterested character of the brethren displayed itself,—particularly as it was seen, that there was in them no defection from the sacred cause in which they had embarked; on the contrary, that they had taken this step from feelings of deep loyalty thereto;—moreover as their work had proved eminently prosperous: by degrees the mind of the Committee turned towards them, till at length they were happy to enjoy its full favour. This being the case, their communications with the parent Society met, in future, with unprejudiced attention; and it is important to remark, became the more influential from their being made in the name of the Union, and not in that of individuals. Before the year 1826, the brethren had adopted the custom of sending home a quarterly letter signed by all.

In 1824, Mr. Eustace Carey was compelled to leave India, through extremely ill-health; and in 1825, Mr. Lawson was removed to a better world. This reduced the number of the brethren to three only. From this time especially they began to write home urgently, that their ranks might be recruited. The Committee were willing to accede to the request, but they had neither the men nor money wherewith to do so. Still urgent applications went home. However, in October, 1826, Messrs. Thomas and G. Pearce arrived in Calcutta; a warm friend of the Society, having generously advanced the money for their outfit and passage: and within a month of their landing, these two brethren were formally, and (it is believed) most cordially invited to join this Union; and on their accepting the invitation, were admitted to a full standing in it. As they were requested to devote themselves wholly to direct evangelistic work, and would have no means besides their salaries, to contribute to the Union Fund, they were generously relieved from this obligation. Provision was also most kindly made for their wives, should they, in the Providence of God, become widows. It is a most pleasant duty to add, that neither of these latter brethren were ever made to feel any inferiority of position in consequence, during their connexion with this Union, which lasted till its close, a period of eighteen years, when the last of the elder three, passed away.

Although the brethren of this Union had never attempted, nor desired, to interfere with other brethren dispersed through the country, still they were ever ready to aid the general cause as they had opportunity. On the final separation of the Serampore Missionaries from the parent Society, attention from home was naturally more directed to this union body in Calcutta: and after-

ward when arrangements were come to, between the Society and the Serampore brethren, to take their Mofussil stations off their hands, the Calcutta brethren as a matter of necessity became the medium of intercourse between the Society and those country stations; and not only so, but also with the Society's former Missionaries, especially in monetary concerns. This fact is mentioned only to show how happy a thing it was for all concerned at this juncture, that this strong Calcutta Mission existed. It was, in fact, under Providence, the saving of the Baptist Mission in India,—a glorious fruit indeed of this Union.

The brethren having the ability to offer hospitality, had often the pleasure and the honour of receiving into their houses, missionary brethren of other Societies, and from other lands besides Britain. The names of such guests may not be given, but if a list were made out, the number so entertained, would be seen to be far from small. In thus rendering Christian hospitality, not only were their own hearts gratified by intercourse with many good men, but their range of doing good was much enlarged; the opportunity of rendering kind counsel, sympathy and encouragement to new comers was often afforded. Important and precious friendships were also thereby formed, which never died out. Let one acknowledgment of this hospitality suffice, in the words of an eminent American brother. In his journal he says, "On the second day of our arrival (in the river) we had the pleasure of meeting the Rev. ———, a Baptist Missionary, whom we soon became much attached to, who had kindly come down in a small boat to receive us, and accompany us up the river ———. Landing at one of the ghats or stairs, we were soon received with the greatest kindness by the Rev. W. H. Pearce, and his estimable wife, and we took pleasure in praising the Lord for His goodness in bringing us to our desired haven." In this way these brethren encouraged many hearts, at their entrance on the arduous work to which they had devoted their lives.

In 1829, the minds of the members of the Union were cheered by the adhesion of several heathen families from the vicinity of the Salt water Lake, about three miles east of Calcutta. Mr. Aratoon was the instrument of bringing them in. Soon afterwards, others from the far south of Calcutta forsook heathenism, in much larger numbers, and placed themselves under the care of the Mission. These events were hailed with great interest by the brethren, it being the first time in their experience, in which any body of the heathen had embraced the Gospel. Messrs. W. H. Pearce and G. Pearce were appointed to take the charge of them. Fre-

quent visits were made to these people, and many were soon baptized. This good work spread rapidly into neighbouring districts, until it became what is now denominated, the churches and congregations in the south; containing upwards of two hundred baptized members, and five times as many adherents. Great persecution from zumindars and others, followed on these conversions, for years; and the people, in all probability, would have been scattered to the wind, or compelled to renounce their Christian profession, had not the brethren promptly rendered them succour. So powerful were their enemies, that less power to help than that which a union of brethren possessed, would hardly have availed in this emergency.

The Missionary spirit burnt strong in the hearts of these servants of the Lord to the end. We have seen how the love and zeal of Mr. Carey continued to the last, through many years; and the important service he rendered the Society, after being compelled to leave the work in India. He would have gladly returned to India had medical men at home given him the smallest encouragement so to do, but they could not, for his health was so shattered, that it took several years to rally.

In 1838, Mr. W. H. Pearce visited England. His health was infirm, but did not appear critical. Still he needed rest and change of climate. His position at the Press was well filled for the time, by Mr. James Thomas. In going home, Mr. Pearce undoubtedly thought more of the interests of the Mission, than of himself. His soul was full of holy ardour for the Redeemer's kingdom. After a short time spent in intercourse with relatives and personal friends, he commenced a series of visits to influential friends of the Society all over the country on behalf of the Mission. In answer to a very elaborate and strong appeal, he had obtained from the Committee the promise, if the men were to be had, to engage, and support in India ten additional Missionaries; but upon himself, however, rested the obligation to obtain the money to send them out. His friend the Rev. James Hoby, of London, went heart and soul with him into this effort, and contributed much to its success. Mr. Pearce did not attempt public speaking, but gave parlour addresses; and so successful were his appeals, that in comparatively a very short time, he had raised the extraordinary sum of 6,700£. Among the contributions was a donation from an unknown friend of 1000£. His power of conversation was very admirable, and quite an enthusiasm was called forth everywhere thereby. But the excitement and labour of this effort was too much for his feeble frame, and both body and mind gave way under it, and it was many months ere he was restored to active life. His former strength, however, was

never restored. He returned to India at the close of 1840, but only to succumb to an attack of cholera in March following. But this zealous servant of the Lord, had had the no small satisfaction of bringing with him to this country four brethren, out of the ten he had laboured for at home. Five others followed in a year or so after, and the last was engaged here. In this important addition to our Mission staff, we have another proof of the excellent reputation possessed by the Union and of its powerful influence to aid the Mission cause.

The last act of these brethren as a *united* body was effected, during Mr. Pearce's sojourn in England, when they made over the property of the Union to the parent Society; consisting of the house, office, and stock-in-trade of the Press; three other houses; and a considerable amount of funded property: on the simple condition, that the Society should pay an annuity to their widows, if any, and to those of their number who might become superannuated. The English Boarding School conducted by Messrs. Yates and Penney, as well as that of the ladies of the Mission, had for some years previous, been closed. The Printing Office remained as the only source of pecuniary profit. Harmonious relations existed with the parent Society. The last two brethren who came out, drew their support from home. The necessity of self-support which existed at first had passed away. It was, therefore, deemed undesirable to maintain longer the Union Fund. The three survivors of the original compact had become anxious, that the Society should be put in possession of the Union property in their lifetime; for these several reasons therefore the conveyance was effected; in doing which, the brethren nobly redeemed their original pledge, to devote their pecuniary gains to the Lord. They reserved indeed nothing of their gains for themselves, excepting the contingent annuities. For strictly missionary purposes, however, the Union continued for several years; or until the arrival of the Deputation from the Society in 1855, who dissolved it. The business of the Press, however, was continued on behalf of the Society, and as the profits were still large, generous pecuniary supplies to brethren for their work, were continued for a time, or till the death of Dr. Yates. After that, they gradually became smaller, till authority to make grants, without the consent of the Committee at home, ceased altogether.

During the interval between Mr. Pearce's death, and the final dissolving of the Union, much success, however, was effected. To the Union belongs the praise of preserving to the Society, and the Baptist denomination, the converts, that had been gathered in the Burrisal district, and putting the work there, upon a safe



and prosperous basis. Circumstances had rendered it necessary for the Mission to withdraw its patronage from the person then in charge ; but this step placed the Society's interest at that station, in a very critical position. Three or four hundred persons had forsaken idolatry, and placed themselves under Christian instruction ; but at this crisis, there was a danger of their being led astray. The prompt steps, however, taken by the Calcutta brethren, under the blessing of God, averted, for the most part, such a calamity ; and finally led to the settlement at Burrisal of the Rev. J. C. Page, whose arduous labours through many years and large success are well known. At this moment, the churches and congregations in this district in connexion with the Baptist Mission, comprise several thousand souls. The Rev. J. Sale is now in charge, and he needs urgently the prayers of all who care for the interests of the Lord's kingdom. In its many phases the work there is most arduous, and just now it is much imperilled.

During this period also, the Mission in Intally was originated. The 1000£, already mentioned as contributed by a gentleman in England in consequence of Mr. Pearce's appeal, was spent here in accordance with the donor's wish, in the erection of the large and commodious chapel and school room which adorn this neighbourhood. Christian labour here has been blessed in the production of a second native church, and in dispensing Divine and general knowledge among thousands of native youth around. Flourishing Boarding Schools for the benefit of Christians of both sexes of native converts have also from the first, with some intermission, been conducted by brethren occupying this station ; hence the work in Intally has long been considered an important branch of the Calcutta Baptist Mission.

It was no small fruit of the Union, that it was instrumental in this later period of its history of introducing into the staff of Baptist Missionaries, Messrs. J. C. Page, (already mentioned in connection with Burrisal) R. Bion, and F. Supper of Dacca, to whose laborious, self-denying and evangelistic service, Eastern Bengal is deeply indebted. An impression in favour of the Gospel has been made among the inhabitants of this populous portion of the country, so marked, as to justify the hope that a rich harvest is not a distant event.

Without multiplying proofs of the vast results of this Christian Union, we may finish this portion of our paper, with the remark that the Parent Society cannot be too grateful for the legacy left to it, of the Baptist Mission Press, whose pecuniary and other help rendered to the Mission under its present able and indefatigable superintendent, continues as ample, as in its palmyest days, when worked by its founder,

Mr. W. H. Pearce, and his immediate successor Mr. Thomas. Nor should the Christian church be less grateful to it, for having nursed within its bosom, as the disciple of Dr. Yates, the present able translator of the Bengali and Sanscrit Scriptures, and the author of much other literary work, Mr. Wenger; yet while we say these things of the brethren, all the glory is due, and is given by them, to God alone—who is all in all to His servants, and in the success of all their operations.

In the review of the extraordinary work accomplished by this Union, to which we find no parallel in this part of India, with the exception of the world wide known men of Serampore, from whom these junior brethren doubtless derived the idea of the wisdom of united labour; we are led naturally to inquire into the causes of their success. In the mind of the writer then, the first to be mentioned is, their eminent piety. All these brethren were distinguished by godliness. It need not be remarked, that as Christian work in heathen lands, is the most arduous of all work, so it requires for its successful discharge, the highest degrees of piety. But without exaggerating the spiritual character of these brethren, it may truly be said that piety dwelt in them in no ordinary degree; and that without it their union could not have been formed, much less, would it have been sustained. This being admitted, who can doubt that their holy character drew upon them the blessing of the Lord, for we know that He delighteth in them that fear Him. When describing the qualifications of the brethren for Mission work, in the early part of this history, something was said on this subject; but it is desirable here to say more, in order to do justice to this Union.

Mr. Penney was a man of high integrity and philanthropy. He possessed very sensitive feelings of what was right and proper, and was much alive to any departure from integrity and honorable dealing. Although not given to censoriousness, but the contrary, he had courage to speak his mind when he felt there was occasion. This element in his character, therefore, was of great service in keeping things right among the brethren, when there was any danger of going astray. His Christian love and philanthropy was especially marked. He had a most benevolent disposition. He seemed always happy and delighted in doing any one a kindness. And some of these acts were of a very substantial character. A common practice with him, though in itself a very trivial thing, bespoke his kindly nature unmistakably. He was very fond of flowers, and always had them in abundance in his garden, and of the choicest kinds. He had taught his mali to make nosegays, and daily had one put into his buggy; and as he drove to school in the morning, he would

call at the house of one friend or another, leaving the nosegay, and with a kind enquiry, or a smiling nod, pass on. Mr. Penney's nosegays were much prized, and the donor of them a great seal more. Need it be remarked that integrity and love are high Christian graces most important to success in Christ's service.

Mrs. Penney was a sterling Christian woman. Although a quiet unostentatious person, her influence in this happy band, was by no means the least. She reflected not only her own, but also her husband's religion. Her remarkable death-bed scene will indicate her Christian life. She and her husband had been on a visit in the cold season to a friend's estate in the Sunderbunds; on their return both were seized with jungle fever. Mr. Penney recovered, but the attack proved fatal to her. On his last visit to see her, the writer found her in a state of unconsciousness, in which she had been lying for two days, but while he was standing at her bed-side, she suddenly came to herself, and seeing him looking at her, exclaimed, "Sing, O sing, Mr. Pearce." And on the question being put, what shall we sing? she replied; "Jesus, I love Thy charming name," and on the tune being raised, with uplifted hands clasped together she joined us in a clear strong voice singing the verse through; and then halting a moment, she led off the last verse of the hymn, with her hands still clasped, her eyes fixed looking upwards, singing—

"I'll speak the honours of Thy name,
With my last labouring breath,
And dying, clasp Thee in my arms,
The antidote of death."

Her hands then suddenly fell, her eyes closed, and within ten minutes after, she was a corpse. It was the most extraordinary and affecting death-bed scene that I ever witnessed, a scene never to be forgotten. Her triumphant end was but the ripening of her holy life.

Mr. Eustace Carey's character demands a few more words. His undying love of the Mission cause was certainly found in his love of the Gospel; and especially, of its essential and distinguishing doctrines. The Epistle to the Romans was a favorite portion of the Word with him; hence he selected it, upon which to write a commentary for the benefit of inquirers and the native church. I may particularly observe of him, that he seemed careful ever to maintain a devotional frame of mind. Often when travelling with him, the writer has seen him take out the book of Psalms from his pocket, and read it for a while. It is believed that he had committed most of the Psalms to memory, if not the whole of them. At evening family worship, instead

of reading, he frequently repeated a Psalm memoriter. On deputation work, as well as when at home, he invariably retired after breakfast to his chamber or to his study, and remain there till past noon. Thus, besides preparation for his addresses in the evening, he made time for meditation and devotion, thereby fulfilling his Lord's command, Matthew vi. 6; and but for this daily habit of prayer, it is difficult to conceive, how he could have endured in his work so faithfully as he did, to the end.

Mr. W. H. Pearce was also a person of much devotional habit. During twelve months which the writer spent in his family, he came to know that Mr. Pearce invariably spent Sunday evenings alone in his library. Not unfrequently, however, he devoted a portion of the time to instruction and prayer with some one of the native preachers. Mr. Pearce ever manifested much concern for the spiritual welfare of those immediately about him. He did this also in his correspondence with others at a distance. His letters given in his memoir by his friend Mr. Yates, show a high spiritual frame of mind. His deep fear of God and concern for His glory, gave him also a degree of courage which few professors of religion manifest. As an instance, it is mentioned that a certain dignitary of the Episcopal Church in Calcutta, having given a ball to young people at the Palace, Mr. Pearce was so distressed at the act, deeming it inconsistent with the office of a Christian minister, and as likely to do much harm to religion, that he addressed privately a serious remonstrance to the Bishop, which it is pleasant to record, his Lordship did not resent, but while he defended the act, treated the writer in his reply, with all courtesy and respect. The ball was not repeated. For mission work to prosper, God must be acknowledged in the beginning and to the end of it: this was the conviction both of Mr. Pearce and his beloved friend, Dr. Yates; as indeed it was of all; hence when these the good men met on Saturday evenings for the revision of the translation of the New Testament, which they did for many months together, they spent a portion of the time upon their knees, to seek the aid and the blessing of the Lord upon their work; and surely, we may add, that the character of the translation proves that they did not pray in vain.

The brotherly love of the whole body is also adduced in proof of the high tone of their piety. "Love is the chiefest of the train of Christian graces, and strengthens all the rest," says Dr. Watts, and so it was here. On this point there is no mistake. Their published correspondence—the terms in which they speak of each other show this. Perhaps of all the great

things of this Union, none was greater than the love the members of it bore to each other. It was the chief cementing and sustaining element, of this Union. Their history from beginning to the end knows nothing of discord. Harmony reigned among them. Difference of views of judgment there would be necessarily at times, but these ended in no permanent disaffection or coolness. The will of the majority was cheerfully submitted to. They had full confidence in each other's motives. Each felt an interest, it may be said, a deep interest in the work and success of his fellows. Mutual respect, therefore, prevailed. It was a settled principle with them, to avoid giving offence and never to take it. Most frequent and pleasant were their social gatherings. Neither formality nor worldly etiquette marked their mutual intercourse. Although they numbered five families, they appeared as one. Sickiness, death, or other causes of sorrow brought unmistakeably to view, their deep mutual affection and sympathy; and all were most ready to help at such seasons. One of their number resided for a time, as has been mentioned, at least four miles away in the country, but a week scarcely passed that some one did not go out to see how he and his fared and to cheer them by loving intercourse. Later members of the Union residing at this station received these visitation love tokens equally with the former, they were continued indeed as long as the place was occupied. Most cheering they were found to be, and conducive to renewed love. Special meetings for intercourse and prayer were held monthly, at which the older children of the Mission families, as well as adults were present. At these meetings, none were expected to attend but the members of the Union, unless it were Missionary guests in transit. The first impression which the writer got on his arrival, of those among whom he expected to labour, was of their brotherly love. Nothing could exceed the kindness with which himself and his colleague, Mr. James Thomas, were welcomed as servants of the Lord. 'Love thinketh no evil,' says the Apostle, and so they found it in their case, for although they were perfect strangers to the brethren, yet as fellow labourers sent out by the Society, the brethren delayed not to receive them with all confidence, and to invite them to join the Union. During the long space of sixteen years, or to the end, it was their privilege to enjoy the unbroken experience of this fraternal love. Mr. Carey carried this Union love with him to England. It was sufficient to him to learn that the writer, when visiting his native land from ill-health, was a member of the Union, and had been his successor in work at Chitpore, to induce him to give him the warm-

est welcome to his heart, and to his house. Under his hospitable roof he abode for weeks, and received from him and Mrs. Carey, in a time of extreme weakness, all tender sympathy and care, and thus they became to him for ever after, a beloved brother and sister in the Lord.

In respect therefore, to piety ; if earnest desire and never-flagging zeal for the extension of the Redeemer's kingdom ; if earnest faith in the essential doctrines of the Gospel ; if a readiness to every good work ; if blameless lives ; if much prayer ; if the warmest brotherly love ; if the renunciation of gain ; if a humble mode of life,—eschewing the fashion of the world in furniture, dress, etiquette ; if cheerful submission to privations ; if love to converts ; if indefatigable labour ; if a peaceful and triumphant end ; if so many excellencies prove a high degree of Christian life, then these brethren were eminent Christians ; and in this high tone of their piety, we have assuredly the great element of their success. The joy of the Lord was their strength ; their faith got them the victory over an opposing world, and all their difficulties ; and as was before said, brought down upon them the blessing from on high.

But next to their high Christian character and ability, must be alleged the Union itself as the instrument of their prosperous work. In the ordinary business of life, according to the common adage,—“Union is strength” and so they found it. While these brethren were yet at Serampore, it was proposed to them to go forth and occupy apart, distant provinces as their field of labour, and so each to become the centre of a great circle. If we suppose them to have followed this counsel, can any one imagine for a moment, that they would have effected under such conditions, a tithe of what they were enabled to do, by union in Calcutta ? Experience, as well as judgment, is altogether against the conclusion.

It may be useful here to show how union wrought in their case. It doubtless helped their Christian character as individuals. The influence was reciprocal—their religion brought about their union. Their union nourished and strengthened their piety. In association with such a body of good men, and in constant loving intercourse with one another, each would drink in the spirit of the body, and gradually be moulded after its fashion, which was truly the case with them ; and thus it was, in accordance with the wise and holy purpose and precept of the Lord concerning His Church, in their union with Christ as their head, and with one another as members, that their “whole body was fitly joined together and compacted by that which every joint supplied, according to the effectual working of the measure in every part, making the increase of the body unto the edifying of itself in love.”

It was a principle of this Union from the beginning, to do nothing of importance without mutual counsel. Being young in years, and having had little experience when they removed to Calcutta, they saw the great importance of such a regulation, and adopted it. Hence they established periodical meetings for conference, to which all matters were referred: by this they doubtless escaped many evils incident to independent action, and the want of a full understanding one with another. By counsel, they secured concord and great strength. In particular, they came well to know thereby each other's predilections, and special capabilities for work, and to make those wise arrangements which certainly characterized this Union. Division of labour in secular affairs, is now a fixed maxim for successful effort: whether they knew of that maxim, I know not, for it was new in their day, but they fully adopted it in their arrangements, and proved its value. Their talents were remarkably varied as we have seen, and being thus applied, they were enabled to embrace a wide range of work both in respect to departments, and the amount of it accomplished.

It will be seen if we consider the several branches of work which they conducted, that those branches for the most part could not have been prosecuted without assistance, or at least, not by any means so well. The Press was essential to the bringing out of their translations, and other literary work; a translator,—an author, must have the incentive of being able to print his productions, otherwise he will not engage in preparing them. Dr. Yates and his colleagues had this to the fullest extent. Their works prove how it told upon them. But for this Mission Press, there would have been no Calcutta Bengali Bible, &c. no Asiatic Observer, no Christian Observer, no Oriental Baptist, &c., &c., simply for the reason, that individual Missionaries from their private resources, could not have published them, and, therefore would not have encountered the labour of preparing them. The same remark concerning the necessity of co-operation applies also to the Press itself, for it needed at the time the literary labours of the Union, to supply it with much of its work.

The Boarding Schools also were carried on by brethren and sisters conjointly; nor could they have been sustained otherwise. To co-operating labours, the Circular Road Church, and its handsome chapel, so far as human action is concerned, were manifestly indebted for their origin and sustentation; also the fund from which this various work was supported, and Mission property in houses, &c., provided, was the product of united labour. No number of brethren working apart could or would have provided such pecuniary means. But it is

unnecessary to enlarge in this direction ; in a word all that these brethren were privileged to effect, whether at home or abroad, is to be traced and ascribed to the power of Christian union.

The preceding Fragment of Mission History is given as a token of grateful and admiring remembrance of these honoured servants of God. It is due also, the writer feels, to the great work which they served. The facts are certainly instructive, and should, therefore, be known. They are deeply suggestive also, and may become of use in the future conduct of Mission work. Doubtless an overruling Providence is seen in these brethren coming together as they did ; but the same Providence may be expected in the case of all God's servants who truly seek its interposition. In the original status of these men, there was nothing different to what may now be looked for, in those who enter on the same work. All Missionaries need to be men of superior ability,—all need to have the grace of God ruling strongly in their hearts.

In perusing this history, one can hardly avoid looking abroad and remarking, how different is the result of labour in union, and labour isolated. With the exception of Serampore, union like this in Calcutta has not been the order of work ; and nowhere else has such fruit appeared. For the most part throughout the country, it has been the policy, or at least the practice of the Baptist Mission, to locate its agents apart ; deeming it better to spread them over a continent, one here and another there, than to occupy a few places strongly as Calcutta was occupied. The history of this Union teaches also, that it is not sufficient to success, for brethren to be merely located two, three, or even four in a place, and act separately ; it is important, that they work together as one man, with one heart, one counsel, one object in view. Separate action is always feeble. Any number of men at one station acting apart, will fall far short in results, of those acting together after the manner of this Union. It is not for the writer to enter into particulars, instituting special comparisons ; he would rather leave others to do this ; to his own mind the evidence in favour of union vastly transcends that for isolated work.

At a time then like the present, when the interests of the Baptist Mission are occupying the thoughts of many—when new methods of work for its improvement are under serious consideration, it is thought that the method set forth in this paper is worthy of attention. The isolating system of locating Missionaries, has been surely tried long enough ; it is as old in respect to most stations as the Mission itself and been found wanting. Let the double examples, of Serampore and Calcutta, so

pected that the
could be much increased,

be adopted, would be to have fewer stations. The average number of Baptist Missionaries in North India is about thirty. Here is then strength sufficient for the occupation of seven important positions, with a staff of four or five brethren at each. There is a reluctance felt to abandon stations that have been long occupied; but should this be regarded? When the Lord withholds fruit for so long a time, is not this dispensation of His to be regarded as a voice to go elsewhere? The reason assigned for an apostle's remaining long at a place was, that God had much people there; and does not the converse hold good, that where He has no people, it is His voice to depart.

It may also be objected, that it is difficult to find brethren who would work in concert: it may be so, but if it be, is it not a cause of serious lamentation? For the most part, when Missionaries cannot work in concert, there must be something wrong, it may be doubted whether one or another has not missed his vocation. For "charity never faileth," says the Scripture: this objection therefore ought not to be valid.

In advocating Mission Unions, it is not, that Missionaries should enter on secular business, in respect to those whom British Churches are able to support. Secular business, with the Calcutta Union, was a necessity, and it was relinquished when it became no longer so. Knowing there was danger accompanying it, the brethren endeavoured to meet it by covenanting to consecrate their gains to the Lord.

But when British Churches and others have extended to the utmost their efforts in this country, there will remain very much land to be possessed. It is computed that to occupy the country, in the proportion of one evangelist only, to every portion of sixteen square miles, or one, to every two hundred and fifty square miles, it would require at least six thousand such labourers. There is abundant room, therefore, for those who, adopting the example of the Calcutta Union, while combining together for their own maintenance should yet devote their spare time and strength in spreading abroad the knowledge of Christ. It would be a legitimate course and most praiseworthy. The more so, if in the spirit of self-denial like

places. The effort to carry
end with, but they are not
esolution. One great diffi-
culty in sufficient numbers, to
place. It is not to be ex-
pected supported by the Mission
increased at all. The plan to

the example before us they
the Saviour's cause.

The present time is regarded as a golden age for Christian enterprise. The field of labour has greatly increased since the opening of the century, and a greater ratio should British professions in particular, which are now in the hands of suitable and energetic persons, are likely to succeed. These are Medical practice; Superior Schools for European youth of both sexes; and Printing. In North India, half a dozen or more European stations may be named where such establishments might find promising fields for action. All these professions might be made most auxiliary for evangelistic purposes; not only pecuniarily so, but in their natural capability for being worked for moral good. If parties had capital of their own to start with, so much the better; but if not, they might properly be helped from home, till they were strong enough to go alone.

Be that as it may, the writer in conclusion would earnestly recommend the subject of united Mission labour, in opposition to that of an isolated and separate character. In his judgment, the system commends itself as most scriptural, as favoured by general experience; as a means to elevate christian character indispensable in the Lord's work; as securing wise and efficient modes of action; as productive of pecuniary and other means; as conferring influence both local and at home; as offering an efficient refuge to native converts on their rejection by their countrymen; as best adapted for meeting the ills, always attendant on life and labour in this trying clime—feeble health, family affliction, want of success, depression of spirit, home sickness, &c. &c., and as affording the best guarantee for permanent operations. On the other hand, he regards isolated position and work, as wanting in most of these particulars, and as often dismal, feeble, and bearing little fruit. The history of the stations of Sadamal, Malda, Dinagepore, Digah, Cutwa and Chittagong, which once figured for years in our reports, but are now abandoned, justify this strong language concerning this system. If, therefore, this "Fragment of Mission History," should have the effect of awakening serious attention to the subject of Labour in Union; or, in any way, of improving the condition of our Baptist Mission in India, about which at present, there is so much discussion, the writer will be amply rewarded, and the memory of our dear brethren happily utilized. He humbly commends it to the blessing of God.

ALIPORE,
20th January, 1870. }

G. P.

